

Gen. 1:1 to 6:8 Torah Reading (Parshat Bereishit)

English version to be sung to the Torah tropes by Len Fellman

Latest version October 5, 2020

**The first account of the creation** (a gender-neutral rendition)

On Simchat Torah, the text in boldface is chanted to a special melody: “the cantillation of the Creation”;  
the last sentence of each section is chanted by the congregation.

- א בראשיתא א בראשית ברא אלהים**  
**את השמים ואת הארץ: ב והארץ היתה**  
**תהו ובהו וחשך על־פני תהום ורוח**  
**אלהים מרחפת על־פני המים: ג ויאמר**  
**אלהים יהי אור ויהי־אור:**  
**ד וירא אלהים את־האור כי־טוב ויבדל**  
**אלהים בין האור ובין החשך:**  
**ה ויקרא אלהים לאור יום ולחשך קרא**  
**לילה ויהי־ערב ויהי־בקר יום אחד:**  
**ו ויאמר אלהים יהי רקיע בתוך [לוי]**  
**המים ויהי מבדיל בין מים למים:**  
**ז ויעש אלהים את־הרקיע ויבדל בין**  
**המים אשר מתחת לרקיע ובין המים**  
**אשר מעל לרקיע ויהי־כן: ח ויקרא**  
**אלהים לרקיע שמים ויהי־ערב ויהי־בקר**  
**יום שני:**  
**ט ויאמר אלהים יקוו המים [ישראל]**  
**מתחת השמים אל־מקום אחד ותראה**  
**היבשה ויהי־כן:**  
**י ויקרא אלהים ליבשה ארץ ולמקנה**  
**המים קרא ימים וירא אלהים כי־טוב:**
- 1:1 In the beginning created God the heavens and the earth.  
2 [Now the earth] was formless and empty, and darkness was on the face of the depths.  
A spirit from God [hovered over] [the face of the waters].  
3 And God said, “[Let there be] light.” [And there was light].  
4 [Now God saw]—[Elohim did see]—the light, that it was good.  
And God divided between the light and the darkness.  
5 Then called God the light “day”, and the darkness [God called] “night”.  
**It was evening and it was morning: day number one.**  
6 Then said God, “Let there be a firmament in the midst of the waters,  
and let it separate between waters and waters.”  
7 And thus [made God] the firmament. [It separated] between the waters that lay beneath the firmament  
from the waters that were above the firmament. [And so it was].  
8 [Then God called]—[God gave a name] to the firmament: “heaven”.  
**It was evening and it was morning: day the second.**  
9 Then said Elohim, “Let there be gathered the waters from beneath the heavens into one place,  
[and let there be seen] [the dry land].” [And it was so].  
10 [Then named] Elohim [the dry land]: [calling it “earth”],  
and the gathering of the waters, he called “seas”. [And God saw] [that it was good].

**יא** וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא  
עֲשֵׂב מִזֶּרֶע זָרַע עֵץ פְּרִי לְמִינֵו  
אֲשֶׁר זֶרְעוּבוּ עַל־הָאָרֶץ וַיְהִי־כֵן:  
**יב** וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֲשֵׂב מִזֶּרֶע זָרַע  
לְמִינֵהוּ וְעֵץ עֲשֵׂה־פְרִי אֲשֶׁר זֶרְעוּבוּ  
לְמִינֵהוּ וַיֵּרָא אֱלֹהִים בֵּי־טוֹב:  
**יג** וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:  
**יד** וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת [ע"כ ישראל]  
בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין  
הַלַּיְלָה וְהָיוּ לְאוֹת וּלְמוֹעֲדִים וּלְיָמִים  
וּשְׁנָיִם: **טו** וְהָיוּ לְמְאֹרֶת בִּרְקִיעַ הַשָּׁמַיִם  
לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן: **טז** וַיַּעַשׂ אֱלֹהִים  
אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר  
הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן  
לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: **יז** וַיִּתֵּן  
אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר  
עַל־הָאָרֶץ: **יח** וּלְמֹשֶׁל בַּיּוֹם וּבַלַּיְלָה  
וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא  
אֱלֹהִים בֵּי־טוֹב: **יט** וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר  
יוֹם רְבִיעִי: **כ** וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם  
שָׂרָץ גִּפְשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ  
עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: **כא** וַיִּבְרָא אֱלֹהִים  
אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֵת כָּל־גִּפְשׁ הַחַיָּה  
הָרֹמֶשֶׂת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת  
כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים בֵּי־טוֹב:  
**כב** וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ  
וּמְלֹאוּ אֶת־הַמַּיִם בַּיָּמִים וְהָעוֹף יִרָב  
בָּאָרֶץ: **כג** וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי:

1:11 Then said *Elohim*, "[Let be brought forth] from the earth vegetation, plants [that bring forth] seeds; [also trees] [that produce fruit], [each yielding] fruit [after its kind], [that has its seed inside it], upon the earth." [And it was so].  
12 Thus brought forth the earth vegetation, plants [putting forth] seeds [after their kind], [and also trees] [making fruit] whose seed are in it, [after their kind]. **And God saw that it was good.**  
**13 It was evening and it was morning; day the third.**  
14 [Then said] *Elohim*, "[Let there be] lights in the dome of the heavens [to separate] between the day and the night. [They will be] for signs [and for appointed] times [to mark the days] and the years.  
15 [Let them be] for lights in the dome of the heavens, to illuminate the earth." [And it was so].  
16 Then created *Elohim* the two lights—the great luminaries: the light [that was greater] [to rule over] the day, and the light [that was smaller] [to rule over] the night. [and also] the stars.  
17 [God placed] [these two lights]—[God set them] in the dome of the heavens, [to give light] upon the earth,  
18 and to rule by day [and by night], [and to separate] between the light and the darkness.  
**And God saw that it was good.**  
**19 It was evening and it was morning; day the fourth.**  
20 And said *Elohim*, "Let the waters swarm with a swarm of living beings, and let fowl [fly above] the earth, across the dome of the heavens!"  
21 Then created *Elohim* [the sea-monsters] so great, and all the species [of living beings] [the ones that crawl about], with which the waters swarmed, [in all of their kinds], and all fowl with wings, [after their kind]. And God saw [that it was good].  
22 [And God blessed] [all of them]—*Elohim* said this: "Bear fruit [and so be many]. And fill the waters in the seas, and let the fowl be many on earth!"  
**23 There was evening; there was morning; day number five.**

**בד** וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה  
לְמִינָהּ בְּהֶמָּה וְרֶמֶשׂ וְחַיִּת־אָרֶץ לְמִינָהּ  
וְיִהְיֶה־בָּן: **בה** וַיַּעַשׂ אֱלֹהִים אֶת־חַיִּת  
הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־  
כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים  
בִּיטּוֹב: **בו** וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם  
בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף  
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ  
וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:  
**בז** וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ  
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא  
אֹתָם: **בח** וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר  
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ  
וּכְבֹּשֶׁהָ וְרָדּוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם  
וּבְכָל־חַיַּי הָרֹמֵשׂ עַל־הָאָרֶץ:  
**בט** וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם  
אֶת־כָּל־עֵשֶׂב יָרֹק זֶרַע זֶרַע אֲשֶׁר עַל־פָּנַי  
כָּל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִיעֵץ  
זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: **ל** וְלִכְלַח־חַיַּי  
הָאָרֶץ וְלִכְלַעֲוֹף הַשָּׁמַיִם וְלִכְלֹל רֹמֵשׁ  
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה  
אֶת־כָּל־יֶרֶק עֹשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:  
**לא** וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה  
וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם  
הַשְּׁשִׁי:

**ב ב** וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:  
**ב ב** וַיִּכְלּוּ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתּוֹ  
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מְכַל־מְלֹאכֶתּוֹ אֲשֶׁר עָשָׂה:

1:24 And said *Elohim*, “Let there be brought forth from the earth—living beings [in all their kinds]:  
cattle [and crawling things]; [the beasts of the earth], [in all their kinds].” [And it was so].  
25 Then made *Elohim* the beasts of the earth [in all their kinds], and the cattle [in all their kinds],  
[and as well] all crawling things of the earth, in all their kinds. And God saw that it was good.  
26 [Then said] *Elohim*, “[Let us] [make human beings] in our image, in our likeness.  
[Let them be masters] of the fish of the sea, the birds [of the heavens],  
and the animals—[all creatures of the earth], [and all crawling things] that crawl about on the earth.  
27 [Then were created] by *Elohim* | human beings [in God’s image]; *b’tzelem Elohim* were created them.  
Male and female, God created them.  
28 Then were blessed [they—the humans]—by God. And spoke to them *Elohim*:  
“[Bear fruit] [and be many]. Fill the earth and subdue it! [You be the masters]  
of the fish of the sea, the birds of the heavens, [and all the living things] that crawl about on the earth.”  
29 [And said *Elohim*],  
“Behold, I give to you [all of the plants] that [do bear seeds] [that are found] on the face of the earth,  
[and all the trees] in which there are fruit of trees, bearing seeds. For you it is given, for food.  
30 [And for all] [of the living things of the earth]: for all the birds of the heavens,  
[and for all creatures] [that creep and crawl] [about on the earth],  
in which there is a living soul—I give green plants, for food.” [And it was so].  
31 And saw *Elohim* all [that God had made], and behold, [it was very good].  
There was evening and there was morning, day number six.

2:1 [Thus were completed] the heavens and the earth, [with all their array].  
2 And finished *Elohim* on day [number seven] [all of the work] [that God had made].  
[And God ceased] on day [number seven] [from all the work] that God had made.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ  
 אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלָאכָתּוֹ  
 אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:  
 ב שֵׁנִי אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ  
 בַּהֲבִרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ  
 וּשְׁמַיִם:

ב וְכֹל | שִׁיחַ הַשָּׂדֶה טָרֵם יִהְיֶה בָאָרֶץ  
 וְכָל-עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא  
 הִמְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם  
 אֵין לַעֲבֹד אֶת-הָאֲדָמָה: 1 וְאֵד יַעֲלֶה  
 מִן-הָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה:  
 2 וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפֹר  
 מִן-הָאֲדָמָה וַיִּפַּח בְּאַפּוֹ נִשְׁמַת חַיִּים  
 וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: 3 וַיֹּטֶעַ יְהוָה  
 אֱלֹהִים גֶּן-בְּעֶדֶן מִקְדָּם וַיִּשֶׂם שֵׁם  
 אֶת-הָאָדָם אֲשֶׁר יִצֵּר: 4 וַיִּצְמַח יְהוָה  
 אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נָחֵם  
 לְמִרְאָה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ  
 הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע: 5 וְנָהָל יֵצֵא  
 מִעֵדֶן לְהַשְׁקוֹת אֶת-הַגֵּן וּמִשָּׁם יִפְרֹד  
 וְהָיָה לְאַרְבַּעָה רָאשִׁים: 6 שֵׁם הָאֶחָד  
 פִּישׁוֹן הוּא הַסָּבִב אֶת כָּל-אֶרֶץ הַחוּלָה  
 אֲשֶׁר-שָׁם הַזָּהָב: 7 וְהָיָה הָאָרֶץ הַהִוא  
 טוֹב שָׁם הַבָּדֵלָח וְאֲבָן הַשֹּׁהַם:  
 8 וְשֵׁם-הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבִב  
 אֶת כָּל-אֶרֶץ כּוּשׁ: 9 וְשֵׁם הַנָּהָר  
 הַשְּׁלִישִׁי חִדְקֵל הוּא הַהִלֵּךְ קְדֵמַת אַשּׁוּר  
 וְהַנָּהָר הָרְבִיעִי הוּא פְּרַת:

2:3 [Then blessed] *Elohim* this [seventh day]—and God sanctified it.

For on it [God rested] [from all of the work] [end aliyah] that was made by God in creation.

4 These [are the begettings] [of the heavens] [and of the earth] [when they were created],  
 [at the time] [that there were made] by YHWH *Elohim*—earth and heaven.

### The second account of the creation. Paradise

5 [Now as for all] | [wild plants] [of the field], [they did not] [yet exist] [on the earth];  
 vegetation in the fields [had not yet] [sprung up], [for indeed], God had not made it rain—  
 YHWH *Elohim*—[on the earth], and humans [there were none], to work the soil.

6 But a mist [welled up] from the earth, and watered the whole face of the soil.

7 [Then God fashioned]—YHWH *Elohim*—[the human being], out of dust [taken from] the soil,  
 and blew into his nostrils the breath of life, [end aliyah] and there was turned the human into a living soul.

8 [Then there was planted] [by YHWH] *Elohim* [a garden in Eden] to the east,  
 where [there was placed] the human that God had formed.

9 [Then was caused to spring up] by YHWH *Elohim*, from the earth, [all kinds of trees], pleasant to look at  
 and good to eat, and the tree of life in the midst of the garden, [and the tree] of knowing good and evil.

10 A river went out from Eden to water the garden.  
 From there it divided [and turned into] four stream-heads.

11 The name of the first one was *Pishon* (“spreader”).  
 [This is the one] [that surrounds] [the entire] land of Havilah, where [there was gold].

12 [Now the gold] that comes from that land is pure. There, too are pearls, and precious stones.

13 The name of the second river is *Gihon*. [This is the one] that surrounds the entire land of Cush.

14 The name [of the third river] is *Hiddēkel*—the Tigris. This is the one that goes to the east of Assyria.  
 The fourth river is *Perat*—the Euphrates.

**טו** וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחָהוּ  
בְּגֶן-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

**טז** וַיֹּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר  
מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל:

**יז** וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ  
כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

**יח** וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיטָב  
הָאָדָם לִבְדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר כְּנֶגְדּוֹ:

**יט** וַיִּצֶר יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-חַיַּת  
הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא  
אֶל-הָאָדָם לִרְאוֹת מֵה־יִּקְרָא-לּוֹ וְכָל אֲשֶׁר  
יִקְרָא-לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:

**שלישי ב** וַיִּקְרָא הָאָדָם שְׁמוֹת

לְכָל-הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת  
הַשָּׂדֶה וּלְאָדָם לֹא-מִצָּא עֶזֶר כְּנֶגְדּוֹ:

**כא** וַיִּפֹּל יְהוָה אֱלֹהִים | תִּרְדָּמָה עַל-הָאָדָם  
וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעָתוֹ וַיִּסְגֶּר בָּשָׂר

תַּחְתָּנָה: **כב** וַיִּבֶן יְהוָה אֱלֹהִים | אֶת-הַצֶּלֶע  
אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיָּבֵאָהּ

אֶל-הָאָדָם: **כג** וַיֹּאמֶר הָאָדָם זֹאת הִפָּעַם  
עֵצָם מִעֲצָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא

אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ-זֹאת: **כד** עַל-כֵּן  
יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק

בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

**כה** וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ  
וְלֹא יִתְבַּשְׁשׁוּ:

2:15 [Then God took]—YHWH *Elohim* took the man

[and placed him] [in the garden of Eden], [to work it] and to watch it.

16 Then commanded YHWH *Elohim* [concerning the man], by saying,

“From every tree of the garden, you may freely eat,

17 [but from the tree] of the knowledge of good and evil, you must not eat from it,  
[because indeed], [on the day] that you eat from it, you will surely die.”

18 Then said YHWH *Elohim*, “[It is not good] that there should be the man by himself.  
I will make him a helper [fitting for him].”

19 [There had been fashioned] by YHWH *Elohim* [from the soil]  
[every beast] of the field and every bird of the sky. [God brought them] to the human,  
to see [what he would call it]. [And whatever name] [that was] [given to it] [by the man]  
[end aliyah] as a living thing, that became its name.

20 And called out the man—[Adam game names] [to all the cattle], to the birds of the heavens,  
and to all the beasts of the field, [and yet for the man] was not found a helper [fitting for him].

21 [There was made to fall] by YHWH *Elohim* [a very deep sleep] on the man, and he slept.  
[God then took] one of his ribs, and closed up the flesh in its place.

22 [And fashioned] YHWH *Elohim* [that same rib] that He took from the man into a woman,  
[and brought her] to the man.

23 [Then said] the man, “This [is the time]: bone [from by bones] and flesh from my flesh!  
She [shall be called] “woman” (*ishā*) since from a man (*ish*) [was she taken].”

24 Therefore [leaves a man] his father and his mother,  
and cleaves to his wife, [and they become] one flesh.

25 Now, [the two of them] were naked, the man and his wife. But they [were not ashamed].

## The Fall

**א** וְהַנָּחֵשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה  
 אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה  
 אַף כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ  
 הַגֶּן: **ב** וַתֹּאמֶר הָאִשָּׁה אֶל-הַנָּחֵשׁ מִפְּרִי  
 עֵץ-הַגֶּן נֹאכֵל:  
**ג** וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן אָמַר אֱלֹהִים  
 לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן-תָּמוּתוּ:  
**ד** וַיֹּאמֶר הַנָּחֵשׁ אֶל-הָאִשָּׁה לֹא-מוֹת  
 תָּמוּתוּ: **ה** כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם  
 מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹהִים יֹדְעִי  
 טוֹב וָרָע: **ו** וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ  
 לְמֹאכָל וְכִי תָאוֹה-הִוא לְעֵינֶיהָ וְנִחְמַד הָעֵץ  
 לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכֵל וַתֵּתֶן  
 גַּם-לְאִישָׁהּ עִמָּה וַיֹּאכֵל: **ז** וַתִּפְלַחְנָה עֵינֵי  
 שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמָּם הֵם וַיִּתְּפְרוּ עָלֶיהָ  
 תָּאֲוָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת:  
**ח** וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה  
 בַּגֶּן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ  
 מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן:  
**ט** וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ  
 אַיְכָּה: **י** וַיֹּאמֶר אֶת-קוֹלְךָ שָׁמַעְתִּי בַּגֶּן  
 וַאֲיָרָא כִּי-עֵרָם אָנֹכִי וְאֶחָבָא: **יא** וַיֹּאמֶר מִי  
 הִגִּיד לְךָ כִּי עֵרָם אֶתָּה הִמְנוּ-הָעֵץ אֲשֶׁר  
 צִוִּיתִיךָ לֵבִילִי אֲכָל-מִמֶּנּוּ אֲכָלְתָּ: **יב** וַיֹּאמֶר  
 הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא  
 נְתָנָה-לִי מִן-הָעֵץ וָאֲכָל:

3:1 Now the serpent [was most cunning]—[more than all] the beasts of the field  
 that were made by YHWH Elohîm.  
 It said to the woman, “[Is it true] [that God] said, ‘You may not eat from any of the trees in the garden?’”  
 2 And replied the woman to the serpent, “From the fruit of the trees of the garden we may eat,  
 3 [except that] [for the tree] [that is] [in the middle of the garden], [about this], [said Elohîm],  
 ‘You may not eat from it. You must not even touch it [lest you die].’”  
 4 Then said the serpent to the woman, “You will surely [not die],  
 5 because it is known by Elohîm [that indeed] on the day [that you eat] from it,  
 [there will be opened] your eyes, [and you will be] [like gods], knowing good and evil.”  
 6 Then she saw—[indeed, the woman perceived], that [it was good]: the tree was good for eating,  
 [and that it was] delightful [to the eyes], and desirable was the tree [to give wisdom].  
 She took from its fruit, and she ate, [and she gave it also] [to her man], [who was with her], and he ate.  
 7 [Then were opened] the eyes [of the two of them], and they then knew that naked were they.  
 [They sewed together] leaves of figs, and made for themselves loincloths.  
 8 [Then they heard] the voice of YHWH Elohîm walking about in the garden in the cool of the day.  
 So they hid—both Adam [and his wife]—[from the face] of YHWH Elohîm, amidst the trees of the garden.  
 9 [Then there called] YHWH Elohîm to Adam and said to him, “[Where are you?]”  
 10 [And Adam said], “Your voice I heard in the garden, [and I was afraid], since naked am I, so I hid.”  
 11 [And God then said], “[Who is it] that said to you, that naked you are?”  
 [As for the tree]—[the one of which] [I commanded you] not to eat from it—[have you eaten]?”  
 12 [And Adam] replied,  
 “The woman whom you gave [to be beside me], [it was she] who gave me from the tree, [and so I ate].”

**יג** וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה־זֹּאת עָשִׂיתְּ וַתֹּאמֶר הָאִשָּׁה הִנָּחֵשׁ הִשְׁיֵאֲנִי וְאָכַל:

**יד** וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתְּ זֹאת אֲרוּרָה אַתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־גֻּחְנֶךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ: **טו** וְאִיְבָהּ אִשְׁתְּךָ בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הוּא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפֶנָּה עָקֵב: **טז** אֶל־הָאִשָּׁה אָמַר ה'רְבָּה

אֲרֻבָּה עֲצֻבוֹנְךָ וְהִרְבֵּךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישׁךָ תִּשְׁקָתְךָ וְהוּא יִמְשָׁל־בְּךָ: **יז** וּלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרָךְ בְּעֶצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:

**יח** וְקוֹץ וְדַרְדָּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: **יט** בְּזַעַת אֶפֶיךָ תֹּאכַל לֶחֶם עַד שׁוֹבְךָ אֶל־הָאָדָמָה כִּי מִמֶּנָּה לִקְחָתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב: **כ** וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הֵיְתָה אִם כָּל־חַי: **כא** וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּשֵׁם:

**ג רביעי כב** וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לִדְעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

3:13 And said YHWH Elohim | to the woman, “[What is this] [that you have done]?” And replied the woman, “The serpent beguiled me, and so I ate.”

14 [Then spoke] YHWH Elohim | [to the serpent], “Because you did this thing, cursed are you [among all the animals], and among [all the beasts] of the field. On your belly [you will walk], and dust you will eat, all the days of your life.”

15 Enmity [I will place] [between you] and the woman; between your seed and [her seed]. He [will strike you] on the head, and you will strike him in the heel.

16 To the woman [God said this], “I will greatly increase your pangs in childbirth. In pain [you will give birth] to children.

[For your husband] shall be your desire, and it is he [that will rule over you].”

17 To the man [God said this], “Because [you have listened] to the voice of your wife, and you ate [from the tree] [about which] [I commanded you] saying, ‘You must not eat from it’, cursed is the soil [because of you]. [Through suffering] [you will eat of it], [through all] the days of your life.

18 Thorns and thistles, [it will bring forth] for you, [when you eat] the plants of the field.

19 By the sweat of your brow [you will eat] bread, until you return to the soil, since from it you were taken. For dust [are you], and to dust you will return.”

20 [Then called out Adam]—[proceeding to give] a name to his wife: [namely, “Eve” (Chayah)], [because of the fact] that she became the mother of all the living (chai).

21 [And then made] YHWH Elohim [for the man] [and for his wife] coats of skins, [and He clothed them].

22 [Then said] | YHWH Elohim, “Now the man has become like [one of us], knowing good and evil. [And so now], | lest [he stretch out his hand] and he take also from [the tree of life], and eats and lives forever,”

**בג** וישלחוהו יהוה אלהים מגן־עדן  
לעבד את־האדמה אשר לקח משם:  
**בד** ויגרש את־האדם וישכן מקדם  
לגן־עדן את־הכרבים ואת להט החרב  
המתהפכת לשמור את־דרך עץ החיים:

3:23 [So he was sent away] by YHWH *Elohim* [from the garden of Eden],  
to work the soil, of which he was taken from it.  
24 [God drove out] the man [and He stationed] at the east of *Gan-Eden* [the Cherubim]  
[and the flaming] sword, ever-turning, [to watch over the way] to the tree of life.

### Cain and Abel

**א** והאדם ידע את־חווה אשתו ותהר  
ותלד את־קין ותאמר קניתי איש  
את־יהוה: **ב** ותסוף ללדת את־אחיו  
את־הבל ויהי־הבל רעה צאן וקין היה  
עבד אדמה:  
**ג** ויהי מקץ ימים ויבא קין מפרי  
האדמה מנחה ליהוה:  
**ד** והבל הביא גם־הוא מבכרות צאנו  
ומחלבהן וישע יהוה אלהי־הבל  
ואל־מנחתו:  
**ה** ואל־קין ואל־מנחתו לא שעה ויחר  
לקין מאד ויפלו פניו:  
**ו** ויאמר יהוה אל־קין למה תרה לך  
ולמה נפלו פניך: **ז** הלוא אם־תיטיב  
שאת ואם לא תיטיב לפתח חטאת רבץ  
ואליך תשוקתו ואתה תמשל־בו:  
**ח** ויאמר קין אלהי־הבל אחי ויהי  
בהיותם בשדה ויקם קין אלהי־הבל אחיו  
ויהרגהו: **ט** ויאמר יהוה אל־קין אי הבל  
אחיד ויאמר לא ידעתי השמר אחי  
אנכי:

4:1 And the human (*Adam*) knew Eve his wife. She conceived and gave birth to Cain (*Kayin*),  
[and she said], “I have gotten (*kaniti*) a man [with the help of YHWH].”  
2 Again [she gave birth]—to his brother, to Abel.  
[And became Abel] a shepherd of flocks, [whereas Cain] became a tiller of the soil.  
3 And it was [after the passing] of days,  
[there was brought by Cain] [from the fruit] [of the soil] an offering to YHWH.  
4 [As for Abel]: [he brought] [also a gift] from the firstborn of his flock—from their choicest.  
This was heeded by YHWH: Abel [and his gift offering].  
5 [But to Cain and to his offering], [God had no] regard.  
And troubled was Cain exceedingly, [and there fell] his countenance.  
6 [Then said YHWH to Cain], “Why [are you so] angry, and why so downcast is your face?  
7 Surely [if you do good], [you will be lifted up], but if [you do not] [do good],  
[then at the threshold] sin [lies in wait]. It is out [to get you], and you [must be its master].”  
8 [Then spoke Cain some words to Abel his brother. It happened while they were [in the field]:  
[that there] [rose up Cain] against Abel his brother, [and killed him].  
9 And said YHWH to Cain, “Where is Abel your brother?”  
He replied, “I [do not know]. The guardian of my brother—[am I that]?”

וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ  
צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:  
יֹא וְעַתָּה אֲרֹר אֹתָהּ מִן־הָאֲדָמָה אֲשֶׁר  
פָּצְתָהּ אֶת־פִּיהָ לִקְחַת אֶת־דְּמֵי אָחִיךָ  
מִיָּדְךָ: יִב כִּי תַעֲבֹד אֶת־הָאֲדָמָה  
לֹא־תִסְּף תֵּת־כֹּחָהּ לָךְ נָע וְנָד תִּהְיֶה  
בָּאָרֶץ:

וַיֹּאמֶר קַיִן אֶל־יְהוָה גָּדוֹל עֲוֹנִי מִנְּשֹׂאֵי  
י: הֵן גֵּרָשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי  
הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי נָע וְנָד  
בָּאָרֶץ וְהָיָה כָל־מֹצְאִי יִהְרָגֵנִי:  
טו וַיֹּאמֶר לוֹ יְהוָה לֵכֵן כָּל־הֹרֵג קַיִן  
שִׁבְעָתַיִם יָקָם וַיֵּשֶׁם יְהוָה לְקַיִן אוֹת  
לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ:  
טז וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד  
קְדֵמַת־עֵדֵן:

וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתֵּהָרֵם וַתֵּלֶד  
אֶת־חֲנוֹךְ וַיְהִי בְּנֵה עֵיר וַיִּקְרָא שֵׁם הָעִיר  
בְּשֵׁם בְּנוֹ חֲנוֹךְ:  
יח וַיֵּלֶד לְחֲנוֹךְ אֶת־עֵירָד וְעֵירָד יָלַד  
אֶת־מְחוּיָאֵל וּמְחוּיָאֵל יָלַד אֶת־מֶתוּשָׁאֵל  
וּמֶתוּשָׁאֵל יָלַד אֶת־לֶמֶךְ: חֲמִישִׁי יט  
וַיִּקַּח־לוֹ לֵמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת  
עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה: כ וַתֵּלֶד עֵדָה  
אֶת־יָבֶל הוּא הָיָה אָבִי יֹשֵׁב אֹהֶל וּמִקְנָה:

4:10 [And God said], “What have you done?  
Listen! the blood of your brother is crying out to Me [from the ground].  
11 And now, cursed are you [more than the ground]—the ground [that opened up] [its mouth]  
[to receive] the blood of your brother, [from your hand].  
12 Now [when you work]—[when you till] the soil—no longer will it yield [its potency to you].  
A roamer and a rover, you will be on the earth.”  
13 And replied Cain to YHWH, “(Too great is my punishment (or: my iniquity) to be borne.  
14 [Look what happened]: you have driven me out—[I am banished this day],  
from the face of the earth. [From your presence] [I’ll be hidden].  
[And I will be] a roamer and a rover on the earth. Surely anyone who finds me [will kill me].”  
15 [In response] [to him], [spoke YHWH]: “Be assured: whosoever kills Cain will sevenfold be avenged.”  
So placed YHWH on Cain a sign, lest someone should kill him—[anyone who finds him].  
16 Then went out Cain from the presence of YHWH.  
He settled in the land of Nod (“roving or wandering”), to the east of Eden.

#### The descendants of Cain

17 And Cain knew his wife. She conceived and gave birth to Enoch.  
[He then became] the builder of a city. He called the name of the city [after the name] of his son Enoch.  
18 [There was born] to Enoch: Irad. [Now Irad [begot Mechuyael].  
[And Mechuyael] begot Methushael [end aliyah] and Methushael begot Lemekh.  
19 And there married Lemekh, who took two wives.  
The name [of the first one] was Adah, and the name of the second, was Tzillah.  
4:20 Adah gave birth to Yaval.  
This [is who Yaval was]: [the ancestor] of dwellers in tents [and keepers of herds].

**בא** וְשֵׁם אָחִיו יוֹבָל הוּא הָיָה אָבִי  
כָּל־תַּפֵּשׁ בְּנֹר וְעוֹגֵב:  
**בב** וַצִּלָּה גַם־הוּא יִלְדָּה אֶת־תּוֹבֵל קִין  
לְטֵשׁ כָּל־חֲרָשׁ נְחֹשֶׁת וּבְרִזָּל וְאֲחֻזֹּת  
תּוֹבֵל־קִין נָעֲמָה: **בג** וַיֹּאמֶר לְמֹד לְנָשָׁיו  
עָדָה וַצִּלָּה שְׁמַעַן קוֹלִי נָשִׁי לְמֹד הָאֲזִנָּה  
אֲמַרְתִּי כִי אִישׁ הֲרִגְתִּי לִפְעֻעֵי וַיֵּלֶד  
לְחִבְרָתִי:  
**בד** כִּי שִׁבְעָתַיִם יָקַם־קִין וּלְמֹד שִׁבְעִים  
וּשְׁבַעָה: **בה** וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ  
וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֵׁת־לִי  
אֱלֹהִים זָרַע אַחֵר תַּחַת הַבֶּל כִּי הָרְגוּ קִין:  
**בו** וּלְשֵׁת גַּם־הוּא יִלְד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ  
אֶנֶשׁ אֵז הוֹחֵל לִקְרֹא בְּשֵׁם יְהוָה:

4:21 The name of his brother was Yuval.  
This [is who Yuval was]: [the ancestor] of those playing the lyre and the flute.  
22 Tzillah [also gave birth]: she begot Tuval Cain. [He was one who forged]  
all implements of copper and of iron. [end aliyah] The sister of Tuval Cain was Naamah.  
23 And said Lemekh [to his wives],  
“Adah and Tzillah, listen to my voice; wives of Lemekh, give ear to my speech,  
because a man I have slain [for wounding me]: [a young man] [for only bruising me].”  
24 If sevenfold [Cain is avenged], then for Lemekh, seventy and seven.  
25 And now Adam again [knew his wife],  
She bore a son and called him by the name of Seth (“granted one”) For there [has been granted to me]  
by Elohim another seed in place of Abel, since Abel was killed by Cain.  
26 To Seth himself [was born a son]. He called him by the name of Enosh.  
It was then [that people began] [to call on] the name YHWH.

# The patriarchs before the flood

5:1 This is the document [concerning the descendants] of Adam. [On the day]  
[humans were created] by Elohim—[when God made Adam]—in the likeness of Elohim, God made him.  
2 Male and female, [God created them].  
[And God] [blessed them], [and called them] by the name Adam, on the day they were created.  
3 It happened [after Adam] [had lived thirty] [and one hundred] years (130),  
he bore a son in his likeness and form. He called him by the name of Seth.  
4 As for the days of Adam, after his fathering of Seth: they were eight hundred years.  
And he had sons and daughters.

**ד** שֵׁשִׁי הָאֵלֶּה סֵפֶר [2] תּוֹלְדֹת אָדָם בְּיוֹם  
בָּרָא אֱלֹהִים אָדָם בְּדִמּוֹת אֱלֹהִים עָשָׂה  
אֹתוֹ: **ב** זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם  
וַיִּקְרָא אֶת־שֵׁמָם אָדָם בְּיוֹם הַבְּרָאָה:  
**ג** וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָה שָׁנָה וַיֵּלֶד  
בְּדִמּוֹתוֹ כְּצִלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:  
**ד** וַיְהִיו יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת  
שְׁמֹנֶה מֵאָה שָׁנָה וַיֵּלֶד בָּנִים וּבָנוֹת:

**ה** וַיְהִי כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תִּשְׁעַת מֵאוֹת  
שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת׃  
**ו** וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמֵאָת  
שָׁנָה וַיּוֹלֶד אֶת־אֵנוֹשׁ׃ **ז** וַיְחִי־שֵׁת אַחֲרֵי  
הוֹלִידוֹ אֶת־אֵנוֹשׁ שִׁבְעַת שָׁנִים וּשְׁמֹנֶה  
מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ **ח** וַיְהִי  
כָּל־יְמֵי־שֵׁת שְׁתַּיִם עָשָׂרָה שָׁנָה וּתְשַׁע  
מֵאוֹת שָׁנָה וַיָּמָת׃ **ט** וַיְחִי אֵנוֹשׁ תְּשַׁע־  
שָׁנָה וַיּוֹלֶד אֶת־קֵיֵן׃ **י** וַיְחִי אֵנוֹשׁ אַחֲרֵי  
הוֹלִידוֹ אֶת־קֵיֵן חֲמֵשׁ עָשָׂרָה שָׁנָה וּשְׁמֹנֶה  
מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ **יא** וַיְהִי  
כָּל־יְמֵי אֵנוֹשׁ חֲמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת  
שָׁנָה וַיָּמָת׃ **יב** וַיְחִי קֵיֵן שִׁבְעִים שָׁנָה  
וַיּוֹלֶד אֶת־מַהֲלָאֵל׃ **יג** וַיְחִי קֵיֵן אַחֲרֵי  
הוֹלִידוֹ אֶת־מַהֲלָאֵל אַרְבָּעִים שָׁנָה  
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃  
**יד** וַיְהִי כָּל־יְמֵי קֵיֵן עָשָׂר שָׁנִים וּתְשַׁע  
מֵאוֹת שָׁנָה וַיָּמָת׃ **טו** וַיְחִי מַהֲלָאֵל חֲמֵשׁ  
שָׁנִים וּשְׁשִׁים שָׁנָה וַיּוֹלֶד אֶת־יֶרֶד׃ **טז** וַיְחִי  
מַהֲלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד שְׁלֹשִׁים  
שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים  
וּבָנוֹת׃ **יז** וַיְהִי כָּל־יְמֵי מַהֲלָאֵל חֲמֵשׁ  
וּתְשַׁע־שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת׃  
**יח** וַיְחִי־יֶרֶד שְׁתַּיִם וּשְׁשִׁים שָׁנָה  
וּמֵאָת שָׁנָה וַיּוֹלֶד אֶת־חֲנוֹךְ׃ **יט** וַיְחִי־יֶרֶד  
אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה  
וַיּוֹלֶד בָּנִים וּבָנוֹת׃ **כ** וַיְהִי כָּל־יְמֵי־יֶרֶד  
שְׁתַּיִם וּשְׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה  
וַיָּמָת׃

5:5 [And so it was]: [all the days [of Adam [that he lived]  
[came to] [nine hundred] years plus thirty years (930), and he died.  
6 [And lived Seth] for five years, [plus one hundred] years (105) [when he fathered] Enosh.  
7 [Then lived Seth]—after [he begot] Enosh—for [seven years] plus eight hundred years (807).  
And he had sons and daughters.  
8 Thus were [all the days of Seth]: two and ten years, plus nine hundred years (912). And he died.  
9 When there had lived Enosh ninety years, he fathered Kenan.  
10 [Then lived Enosh]—after he begot Kenan—five and ten years plus eight hundred years (815).  
And he had sons and daughters.  
11 Thus were [all the days] of Enosh: five years plus nine hundred years (905), [and he died].  
12 When there had lived Kenan seventy years, he fathered Mahalalel.  
13 [Then lived Kenan]—after he begot Mahalalel—for [forty years] plus eight hundred years (840).  
And he had sons and daughters.  
14 Thus were [all the days] of Kenan: ten years plus nine hundred years (910), [and he died].  
15 [When there had lived] Mahalalel five years plus sixty years, he fathered Yered.  
16 [Then lived Mahalalel]—after [he begot] Yered—for [thirty years] plus eight hundred years (830).  
And he had sons and daughters.  
17 Thus were [all the days] of Mahalalel: five and ninety years plus eight hundred years (895), [and he died].  
18 [When there had lived Yered] [a total of two] [and sixty] years, [plus one hundred] years (162),  
he fathered Enoch.  
19 [Then lived Yered]—after [he begot] Enoch—for eight hundred years. And he had sons and daughters.  
20 [Thus these were] [all the days of Yered]: two and sixty years plus nine hundred years (962).  
And he died.

**כא** וַיְחִי חֲנוּךְ חֲמֵשׁ וְשִׁשִּׁים שָׁנָה  
וַיּוֹלֶד אֶת־מֶתוּשָׁלַח: **כב** וַיְהִי־לֶלֶךְ חֲנוּךְ  
אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מֶתוּשָׁלַח  
שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:  
**כג** וַיְהִי כָל־יְמֵי חֲנוּךְ חֲמֵשׁ וְשִׁשִּׁים שָׁנָה  
וְשְׁלֹשׁ מֵאוֹת שָׁנָה: **כד** וַיְהִי־לֶלֶךְ חֲנוּךְ  
אֶת־הָאֱלֹהִים וַאֲיָנֹנוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים:  
**כה** וַיְחִי מֶתוּשָׁלַח שִׁבְעַת  
וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיּוֹלֶד אֶת־לֶמֶךְ:  
**כו** וַיְחִי מֶתוּשָׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ  
שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה  
וַיּוֹלֶד בָּנִים וּבָנוֹת: **כז** וַיְהִי כָל־יְמֵי  
מֶתוּשָׁלַח תְּשַׁע וְשִׁשִּׁים שָׁנָה וְתֵשַׁע מֵאוֹת  
שָׁנָה וַיָּמָת: **כח** וַיְחִי־לֶמֶךְ שְׁתֵּים וּשְׁמֹנִים  
שָׁנָה וּמֵאֵת שָׁנָה וַיּוֹלֶד בֶּן:  
**כט** וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ  
מִמַּעֲשֵׂנוּ וּמִמַּעֲבֹן יְדֵינוּ מִן־הָאָדָמָה אֲשֶׁר  
אָרָה יְהוָה:

**ל** וַיְחִי־לֶמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ  
וְתֵשַׁע שָׁנָה וְחֲמֵשׁ מֵאֵת שָׁנָה וַיּוֹלֶד  
בָּנִים וּבָנוֹת: **לא** וַיְהִי כָל־יְמֵי־לֶמֶךְ שִׁבְעַת  
וּשְׁבַעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת:  
**לב** וַיְהִי־נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה  
וַיּוֹלֶד נָח אֶת־שֵׁם אֶת־חָם וְאֶת־יֶפֶת:

5:21 [When there had lived] Enoch for five and sixty years, (65), he fathered Methusalah.  
22 And there walked Enoch with Elohim after begetting Methusalah for three hundred years.  
And he had sons and daughters.  
23 [And these were] all the days of Enoch: five and sixty years, plus three hundred years (365).  
24 There walked Enoch with God (Elohim).  
[Then he was no more], [end aliyah] since he had been taken by Elohim.  
25 [When there had lived] Methusalah [a total of seven] [and eighty] years plus one hundred years (187),  
he fathered Lemekh.  
26 [There lived Methusalah]—after [he begot] Lemekh—  
two and eighty years, plus seven hundred years (782). And he had sons and daughters.  
27 [Thus were] all the days of Methusalah: nine and sixty years plus nine hundred years (969), and he died.  
28 [When there had lived Lemekh] [a total of two] [and eighty] years [plus one hundred] years (182),  
he bore a son.  
29 [And he called] [his son by the name] of Noah (“rest”), while saying,  
”[This one will provide for us] relief [from all our work] [and from the toil] [of our hands],  
[out of] [the very the soil] that had been cursed by YHWH.  
30 [And lived Lemekh]—after he begot Noah—for five and ninety years, plus five hundred years (595).  
And he had sons and daughters.  
31 [Thus these were] [all the days of Lemekh]: seven and seventy years, plus seven hundred years (777).  
And he died.  
32 [And when Noah] was of age five hundred years,  
there were fathered by Noah: Shem, Ham, and Yefeth.

**א** וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי  
הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם:  
**ב** וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי  
טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר  
בָּחָרוּ: **ג** וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם  
לְעֹלָם בְּשָׁגֶם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה  
וְעֶשְׂרִים שָׁנָה:  
**ד** הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם  
אַחֲרֵיכֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים  
אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים  
אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם:  
**מפטיר ד** וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם  
בָּאָרֶץ וְכָל־יִצְרָל מַחְשַׁבַת לִבּוֹ רָע  
כָּל־הַיּוֹם: **ה** וַיִּנָּחַם יְהוָה כִּי־עָשָׂה  
אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לִבּוֹ:  
**ו** וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם  
אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם  
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי  
נַחֲמַתִּי כִּי עָשִׂיתָם: **ז** וְנֹחַ מָצָא חֵן בְּעֵינֵי  
יְהוָה:

## Sons of God and daughters of men

6:1 [Now it was] [when there began] humankind to be many on the face of the earth,  
and daughters were born to them,  
2 [then they saw]—[the sons of *haElohim*]—the daughters of man, how good-looking they were,  
they took for themselves wives: [from them all], they took whom they chose.  
3 [Then said] YHWH, “[There will not abide] My breath in the human forever, [since flesh only] they are.  
The span of their days will be one hundred twenty years.  
4 [Now the Nephilim] were [there on the earth] [in those days] (and also [after that time])  
when there came *B’nei haElohim* to the daughters of humankind, and gave birth by them.  
[These in fact were] [the mighty men]—heroes of old, in times past, they were men of renown.

## The flood

5 And saw YHWH that [great indeed] was the evil of mankind on the earth,  
[how each inclination] of the thoughts of their heart was nothing but evil all the day.  
6 And regretted YHWH having made human beings on the earth; God was grieved in his heart.  
7 Then said YHWH, “[I will wipe out] *Adam* [whom I have created], [from off] the face of the earth,  
from man to beast: [things which creep] and the birds of the skies. For I regret having made them.”  
8 [But as for Noah], [end aliyah] [he found favor] in the eyes of YHWH.

## Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh ( <i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

*The English translations I mostly use (besides several scholarly commentaries) are the following:*

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)  
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)  
Everett Fox, ‘The Five Books of Moses’ (1997)  
The Stone Edition ‘Tanach’ (1996)  
JPS ‘Hebrew-English Tanach’, (2<sup>nd</sup> Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)  
Robert Alter, ‘The Five Books of Moses’ (2004)  
Commentaries in the ‘Anchor Bible’ series  
Rotherham, The Emphasized Bible (1902)  
The Jerusalem Bible (1966) (also my source for topic headings)  
The New King James Bible (1982)